The WORDS

The Biblical Meaning of Words
beneath the English Translation

Know

ידע
(Yada)

γινώσκω
(Ginòsko)

Wings

כנף
(Kanap)

κράσπεδον
(Kráspedon)

The WORDS - Introduction

It is already difficult to translate the full meaning from one language to another. This becomes increasingly difficult if the original language is from a different family group and even more so if it was written to people thousands of years ago.

This is what our Bible translators face when translating the Bible from Hebrew and Greek into English. This is not to say that the current wealth of Bible translations are wrong. They are actually very, very good. Excellent in matters of salvation and faith. This is easily attested to by the fact that millions find salvation and comfort in the scriptures.

So this is not an attempt to contradict the great Bible scholars of today. If it's merely an attempt to provide additional flavor to the nuances of many of the words commonly found in the Word. And this is not a comprehensive writing describing every word. But I have attempted to find a theologically significant word in each book of the Bible.

So here are 66 words that I hope will enhance your understanding and bring you into deeper faith in our LORD, Jesus.

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The WORDS - 1 - Genesis - to KNOW

I had always thought I understood the word YADA. You know—the casual "*you know,*" *"this and that,"* or *"skip over it."* Then I saw it in Seinfeld. Elaine Benes, in a 1997 episode, summed up modern storytelling with a single line: *"I met this guy, we went out to dinner, and yada, yada, yada, I never heard from him again."* The joke lands instantly because everyone gets it: skip the details. Compress the meaning. Move on. Don't linger. Yada yada is shorthand for life's minor stuff—or so we think.

Here's the twist: the Bible uses a word that sounds just like "yada," but it means the exact opposite. Where modern English encourages brevity, Scripture demands depth. Where pop culture condenses, God expands.

The Hebrew verb יָדַע (yādaʿ), usually translated **know**, never lets you skim. To know someone in Scripture is to enter into a relationship, to participate, to be bound by covenant. When Genesis says, "Adam knew Eve," or when God declares, "They shall all know Me," the text is not shortening meaning—it is filling it with life, intimacy, and responsibility.

English teaches us to say yada yada. Scripture insists that knowing God can never be abbreviated.

1. Hebrew: Knowing Is Never Merely Intellectual

Genesis 4:1 tells us:
"*And Adam knew (yādaʿ) Eve his wife, and she conceived…"*
This is not a euphemism only. It expresses:

- Personal intimacy
- Mutual vulnerability
- Experiential knowledge that produces fruit
- Knowledge that creates life

Later, in Genesis 18:19, God says:
"*For I have known (yādaʿ) him, that he may command his children…"*
God does not mean, "I am aware of Abraham." He means:

- I have chosen him
- I am relationally committed to him
- I am shaping him for covenant purposes
- Here, yādaʿ = chosen + loved + entrusted.

In Genesis 22:12, God tells Abraham:
"Now I know that you fear God…"
This is not new information. It is relational confirmation—knowledge revealed through faithful action.

Yādaʿ encompasses all of these layers at once:

- Experiential knowledge: gained by participation, not observation
- Relational intimacy: between spouses, family members, and God ↔ humanity
- Covenant recognition: to "know" someone is to acknowledge them as yours
- Transformational knowing: the one who is known is changed by the relationship

A striking biblical pattern emerges:
To be known is to be in relationship
To be unknown is to be outside covenant
This is why later Scripture can say:
"*You only have I known of all the families of the earth"* (Amos 3:2)
—not ignorance of others, but exclusive covenant relationship.

A fuller paraphrase:
"To know by intimate involvement that creates responsibility and fruit."

Genesis begins with humans knowing each other (Gen 4:1) and points forward to God knowing His people. This sets the groundwork for Jesus' words:
"*I know my sheep…"* (John 10:14)
Same concept—different language.

2. Greek: ginṓskō (γινώσκω)

The Hebrew worldview of relational knowing flows directly into the Greek of the New Testament. Γινώσκω (ginṓskō) is not abstract knowledge (like οἶδα); it carries forward the same depth as yādaʿ. There is another greek work for know, oida (οἶδα) that signifies more of a head knowledge. Jesus said in John 19:28 – "*Jesus, knowing (**oida**) that all things were now accomplished, that the scripture might be fulfilled,*

What ginṓskō means
Knowledge gained through relationship
Knowledge that develops over time
Knowledge that changes the knower

In short:
ginṓskō = yādaʿ translated, not replaced

Conceptual Parallels

A. Intimate / relational knowing
Genesis 4:1: Adam knew (yādaʿ) Eve
Matthew 1:25: Joseph did not know (ginṓskō) Mary until she gave birth

B. Covenant knowing
Genesis 18:19: "I have known (yādaʿ) Abraham…"
John 10:14: "I know (ginṓskō) my sheep, and my sheep know me"

C. Relational salvation
Old Testament: to be known by God = to belong to Him
New Testament: Matthew 7:23 – "*I never knew you.*"
Jesus is not saying, "I was unaware of your existence."
He is saying, "You were never in covenant relationship with Me."

ginőskō vs oida
Greek Word Meaning
oida - Factual, mental knowledge
ginőskō - Relational, experiential knowledge

Jesus never says:
"Depart from me, I never oida you."
He says:
"I never ginőskō you."
That choice is theologically loaded.

3. One Unified Biblical Idea

From Genesis to the Gospels, to know God is to be bound to Him in living relationship.
Not: Data, not Doctrine alone, not Religious performance
But: Participation, Obedience, Love, Transformation

A fuller paraphrase:
"God has entered into a living, covenant relationship with you that reshapes your life."

Modern English may compress and skip the details with yada yada, but Scripture insists: knowing God can never be abbreviated. From the garden to the sheepfold, from Hebrew to Greek, the Bible calls us into a knowledge that is intimate, covenantal, and life-changing.

The WORDS - 2 - Exodus - the PASSOVER

The night of the first Passover in Exodus 12 is one of the most profound demonstrations of God's character in Scripture. It is a night of life and death, judgment and mercy, fear and trust. Too often, it is remembered simplistically as a story of God "passing by" Israel. A careful reading of the Hebrew text, however, shows that Passover is not avoidance but active protection, a night in which God demonstrates both His sovereign judgment and His merciful covenant faithfulness.

1. Passing Through vs. Passing Over

Exodus 12 uses two separate Hebrew verbs to describe God's action.

First, we are told that:

"The LORD will pass through (ʿāvar) Egypt to strike the Egyptians" (Exodus 12:23).

The verb ʿāvar means to cross, traverse, or move through. It is the language of active judgment. God is present, deliberate, and executing justice against Egypt's oppression and Pharaoh's rebellion.

But when the text turns to the houses of Israel, a different word appears:

"When He sees the blood on the lintel and the two doorposts, the LORD will pass over (pāsaḥ) the door" (Exodus 12:23).

The verb pāsaḥ conveys sparing, shielding, and protecting. God is not bypassing Israel; He is standing guard. The house marked with blood becomes a sanctuary because God Himself honors the covenant trust it represents. Here we see the difference between pass through (judgment moving forward) and pass over (protection intervening).

2. The Destroyer and the LORD

Exodus names the one executing judgment as ha-mashchit—the destroyer. He is never given autonomy, and Scripture consistently presents him as a subordinate agent of God's will. Other texts illustrate this pattern:

2 Samuel 24:16: An angel raises his hand to destroy until God commands him to stop.

1 Chronicles 21:15: A destroying angel is halted mid-judgment by God's word.

Psalm 78:49: God sends destroying angels against Egypt under His direction.

The destroyer is real and active, but never independent. Judgment is executed only where God permits.

By contrast, the LORD is both Judge and Protector. He passes through Egypt in judgment and passes over Israel in mercy. **He restrains the destroyer at the threshold**, ensuring that covenant faith results in salvation. This distinction emphasizes God's sovereign control: He commands judgment and simultaneously enacts protection.

3. Judgment and Mercy Intertwined

Passover demonstrates a profound theological principle: God's judgment and mercy are not opposites but intertwined aspects of His covenantal faithfulness.

Judgment: The firstborn of Egypt dies, the destroyer carries out its task, and Pharaoh's power is broken.

Mercy: The blood on the doorposts is honored, lives are spared, and Israel experiences salvation through divine protection.

The mercy of God does not cancel His justice, and His justice does not negate His mercy. On this night, both operate simultaneously. The LORD is active in judgment that strikes the wicked and in mercy that shields the obedient, showing that divine love works through righteousness, not apart from it.

The Doorway as Sacred Threshold

The blood on the lintel and doorposts marks the threshold between life and death, between judgment and mercy. The house becomes a place of sanctuary, not because of the moral superiority of its occupants, but because they acted in faith and obedience. Salvation comes through trust in God's provision and covenant faithfulness, not through human merit.

4. Lessons from Passover

1. God is both Judge and Protector: He does not step aside from judgment; He governs it.

2. Protection flows from covenant trust: The blood is a sign of obedience and covenant identification.

3. Judgment and mercy are coordinated: Divine justice strikes the wicked, while mercy shelters the faithful.

4. Salvation requires action and faith: Israel's trust in God is expressed in obedience, not passive hope.

5. God's intervention is personal: He stands at the threshold to ensure His covenant promises are fulfilled.

5. Conclusion

Passover is not a story of God "passing by" Israel. It is a story of God passing over, **standing guard at the doorway**, restraining destruction, and faithfully honoring His covenant. Judgment and mercy meet at the threshold. Salvation is realized not in the absence of danger, but in the presence of God Himself, who stands between His people and what would destroy them. This night sets the pattern for all biblical redemption: God's people are saved not by escaping His justice, but by trusting His mercy within His sovereign judgment.

The WORDS - 3 - Leviticus - ATONEMENT

Most of us have heard the word *atonement* explained with a clever phrase: **"at-one-ment."** God and humanity made one again. It sounds neat. Memorable. Almost too neat. Like a slogan that fits on a mug or a church banner. But Scripture rarely works like a sound bite. In a world of quick fixes, summary headlines, and spiritual shortcuts, we've trained ourselves to accept the compressed version and move on. Yet the Bible slows us down. The truth is, *atonement* is not a linguistic trick or a feel-good idea about togetherness. Before God brings us *together*, He deals with what is *in the way*. Kapar does not begin with unity—it begins with cleansing.

1. The Word behind the Ritual

The Hebrew verb **kapar (כָּפַר)** means:

- To cover
- To wipe over
- To cleanse
- To ransom

Its noun form, **כִּפֻּרִים (kippurim)**, gives us Yom Kippur—the Day of Coverings.

Kapar does not primarily mean to punish. It does not focus on anger. It focuses on removing what disrupts relationship.

Leviticus repeatedly uses kapar when sin, impurity, or guilt must be dealt with so God can dwell among His people.

Leviticus 16:30 says:

"*For on this day shall atonement (kapar) be made for you to cleanse you. You shall be clean before the LORD from all your sins."*

Kapar results in **cleansing**, not just acquittal.

2. Covering Is Not Hiding

Covering in Hebrew thought is not concealment. It is **active protection**.

Genesis 6:14 shows Noah's ark pitched over. The pitch did not hide the wood. It sealed it against death-bringing waters.

Kapar is not denial. It is protection.

Leviticus 17:11 says:

"*For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement (kapar) for your souls."*

Life covers death. Life cleanses corruption.

3. The Day of Atonement: A Grammar of Grace

Leviticus 16 is the center of Torah. Two goats tell the story:

- One is slain, its blood brought behind the veil.
- The other, the scapegoat (azazel), is sent into the wilderness carrying Israel's sins.

They proclaim:

- Sin is dealt with before God
- Sin is removed from the people

The High Priest does not argue Israel's case. He performs God's ritual. Kapar is God's idea, not humanity's invention.

4. From Kapar to the New Testament

When Hebrew Scriptures were translated into Greek, **kapar** became **hilask-** words:

- ἱλασμός (hilasmos) – atoning sacrifice
- ἱλαστήριον (hilastērion) – mercy seat

Romans 3:25 says:

"*Whom God put forward as a hilastērion by His blood*."

Hilastērion refers to the **kapporet**—the cover on the Ark of the Covenant. Paul declares: **Jesus is the place where kapar happens.**

5. Jesus and the Fulfillment of Kapar

Jesus embodies atonement:

- He is the High Priest entering the holy place
- He is the sacrifice whose blood cleanses
- He is the mercy seat where heaven and earth meet

At the crucifixion, the temple veil is torn top to bottom. Kapar is fulfilled.

Hebrews 9:12 says:

"He entered once for all into the holy places, not by means of the blood of goats and calves but by means of His own blood, thus securing eternal redemption."

No repetition. No annual reminder. Christ completes what Leviticus rehearsed.

6. Covering Becomes Cleansing

John 1:7 says:

"The blood of Jesus His Son cleanses us from all sin."

Kapar transforms from ritual to relational. God dwells with His people, now in human hearts.

Kapar was never to appease a reluctant God. It was to make space for His presence.

7. Why Leviticus Still Speaks

The writer of Hebrews looks back at all those careful rituals—blood, altars, repeated sacrifices—and tells us the hard truth we already know from experience: they never reached the conscience.

They could cleanse the outside, restore access to worship, and keep God's dwelling among His people, but they could not quiet the inner voice of guilt. "They are only a matter of food and drink and various washings," Hebrews says, "imposed until the time of reformation" (Hebrews 9:10).

Again, we are told plainly that those sacrifices could "never… make perfect those who draw near" and could not "perfect the conscience of the worshiper" (Hebrews 10:1–2).

Kapar did real work—but it pointed beyond itself. It taught Israel that sin had to be dealt with, and it trained the heart to long for something deeper. When Christ comes, Hebrews declares, He does what the old rituals could not: He cleanses not just sacred space, but the human heart itself. The covering gives way to completion. And for the first time, the conscience can finally rest.

The WORDS - 4 - Numbers - BANNER

You don't have to look for a banner. You're already standing under one. It might be stitched cloth on a pole, rippling above a courthouse. It might be a flag at half-staff, asking for silence without saying a word. It might be a logo on a uniform, a patch on a shoulder, a symbol on a screen. A banner is never decoration. It is declaration.

In the ancient world, a banner told you three things instantly: Who you belong to. Where you stand. What you are willing to defend.

A modern flag is a banner. When a flag is raised, people stand. When it is lowered, people grieve. When it is burned, people rage. No one reacts that way to mere fabric. Because a banner gathers story. It carries blood and sacrifice, victories and failures, shared memory and shared hope.
It tells you who is "us" and who is "not." It answers the ancient question: Under whose authority do you live?

That's why banners are powerful—and dangerous. You never stand without a banner. You can only choose which one.

1. The Word Degel

Numbers 2:2 says: "*The people of Israel shall camp each by his own camp and each by his own banner (degel), according to their fathers' houses*."

Degel emphasizes ordered identity within a larger whole. It is not just a signal. It is a marker of placement. Each tribe knew where it belonged because it knew whose banner it followed.

2. Four Banners, One Center

God designed the camp's geometry:

- East – Banner of Judah with 186,400 men (Judah, Issachar, Zebulun)
- South – Banner of Reuben with 151,450 men (Reuben, Simeon, Gad)
- North – Banner of Dan with 157,600 men (Dan, Asher, Naphtali)
- West – Banner of Ephraim with 108,100 men (Ephraim, Manasseh, Benjamin)

At the center stood the Tabernacle and the Ark. Levites camped immediately around it. From above, Israel formed a cross-shaped arrangement. God's presence at the center. The people extending outward in four directions.

God did only lead Israel's march. Israel marched around God.

The eastern banner, Judah's, set out first. Kingship leads the way. Ephraim camped behind the Tabernacle, guarding the rear. Strength through humility. Theology expressed in motion.

4. Banners and Identity

A banner answers two questions:

1. Who are you?
2. Where do you belong?

Israel received its banner; it did not choose it. Identity in Scripture is **given before it is lived out**. Banners tie tribes to blessing, prophecy, and destiny (Genesis 49). To abandon one's banner is to abandon one's place.

5. From Degel to the New Testament

John 1:14 says: "*The Word became flesh and tabernacled among us."*

Where the Tabernacle goes, banners follow. Jesus gathers disciples as an ordered community. Twelve are appointed, echoing the tribes.

John 12:32 says: "*When I am lifted up from the earth, I will draw all people to Myself*."

A banner lifted high draws people into alignment.

6. The Four Faces and the Four Banners

Revelation shows four living creatures around God's throne:

- Lion
- Ox
- Man
- Eagle

These echo ancient Jewish tradition linking banners to creatures: *(1)*

- Judah (East) – Lion
- Reuben (South) – Man
- Ephraim (West) – Ox
- Dan (North) – Eagle

Earthly formation becomes heavenly liturgy. Banners are anticipatory, not temporary.

7. Christ at the Center of the Cross

In the wilderness, the Ark stood at the center. In the Gospels, Christ hangs at the center of a cross, drawing Jews and Gentiles from every direction.

Ephesians 2:14-15 says: "*He Himself is our peace… that He might create in Himself one new humanity."*

Banners no longer divide; they converge. Faith gathers what once was arranged by tribes.

In Christ, the banner is not cloth. It is a crucified and risen King. We do not choose our banner. We take our place. Life works best when God is at the center—and every step aligns with Him.

Jesus Himself is our true Degel. He calls us into alignment not with human ambition but with God's plan. Under His banner, we find belonging, direction, and protection. Where He leads, we follow; where He dwells, we are safe. All the promises of Scripture gather around Him. Through Christ, every person is called to march in order, not by might, but by faith.

Words matter. God still orders His people by them. And in Jesus, the banner under which we march is alive, eternal, and full of grace.

Footnote:
1) Midrashic Tradition (Bamidbar Rabbah & Tanchuma)
Midrash Numbers Rabbah (במדבר רבה) — Parashat Bamidbar 2:6–7
The Midrash teaches that each tribe had its own unique standard (flag/banner) with distinctive colors and signs corresponding to the stones of the High Priest's breastplate. It explicitly associates imagery with tribal banners — e.g., Judah's flag had a lion on it, and Reuben's had mandrakes / a human figure (interpreted as the form of a man). This tradition is attested in rabbinic interpretation of Numbers 2:2.

The WORDS - 5 - Deuteronomy - to HEAR

"*Hear, O Israel: The LORD our God, the LORD is one*."—Deuteronomy 6:4

I used to think *hear* was simple. Sound waves. A voice. Information received. Someone speaks; someone listens. The job is done. In modern life, hearing is passive. Noise happens around us, and we decide how much attention to give it—if any at all.

But Scripture refuses to let the word remain that thin.

1. SHEMA — Hearing That Obeys

The most famous sentence in all of Judaism begins not with *believe*, or *understand*, or even *confess*, but with a command to hear:

"Hear, O Israel: The LORD our God, the LORD is one."-Deuteronomy 6:4.

The Hebrew word translated *hear* is shema (שָׁמַע), and it never means mere auditory reception. In Hebrew thought, hearing is an active response. To hear is to receive with intent. To hear is to act on what is heard. To hear is to obey.

In fact, Hebrew does not separate hearing and obedience the way English does. They are bound together in the same word. If you hear, you obey. If you do not obey, you did not hear. A "hearer only" is not incomplete in Hebrew—it is a contradiction.

This means "Hear, O Israel" is not a call to silence. It is a summons to allegiance.

2. Hearing and Oneness

The Shema does not stop with hearing. It immediately tells Israel *who* they are hearing:

"*The LORD our God, the LORD is one."*

The Hebrew word for *one* here is *'echad (* אֶחָד), not *yachid* (יָחִיד). *Yachid* would mean a solitary, isolated one. *'Echad* means unified oneness—a joined reality.

Scripture uses *'echad* for a husband and wife becoming "*one flesh,*" for evening and morning forming "*one day"*, and for many items bound together into a single unit. This is not mathematical minimalism. It is covenantal unity.

Israel is being told that their God is not divided, not regional, not fractured across roles or powers. He is whole. And because He is whole, He requires wholeness from His people.

This explains why the Shema is immediately followed by a command of total devotion:

"*You shall love the LORD your God with all your heart, with all your soul, and with all your strength.*"

Hearing leads to loving. Loving leads to allegiance. The oneness of God calls for an undivided people.

3. Hearing as Covenant Faithfulness

Deuteronomy is not simply law repeated. It is law preached. Moses is not giving Israel new information; he is pressing truth into memory, identity, and future obedience. The repeated command to *hear* exists because Israel's greatest danger is not ignorance—it is forgetfulness.

To hear is to remember who God is.
To hear is to remember who Israel is.
To hear is to live tomorrow as if both are still true.

This is why the Shema is spoken daily, morning and evening. It is bound to hands and foreheads. It is written on doorposts. Hearing is meant to shape time, space, body, and home. Life itself becomes an act of listening.

4. Jesus and the Shema

When Jesus is asked to name the greatest commandment, He does not innovate. He recites.

"*The first is, 'Hear, O Israel: The Lord our God, the Lord is one.'*" (Mark 12:29)

This matters. Jesus does not begin with love. He begins with hearing. Before ethics comes allegiance. Before behavior comes worship. Before love can be commanded, hearing must be settled.

But Jesus does more than repeat the Shema. He places Himself inside it. In John's Gospel, Jesus speaks in the language of Deuteronomy:

> "*I and the Father are one.*"
> *"Whoever has seen Me has seen the Father."*

This is not competition with Israel's confession. It is its fulfillment.

The oneness Israel proclaimed is now revealed not as abstraction, but as relationship—Father and Son united in essence, will, and mission. The *'echad* of Deuteronomy now speaks, heals, forgives, and calls for allegiance.

This is why, at the Transfiguration, the voice from heaven does not say, "*Look at Him*." It says, "*This is My beloved Son… listen to Him*." *Shema.*

5. Hearing in the New Covenant

Jesus frequently ends His teaching with the same demand Moses began with: "*He who has ears to hear, let him hear."*

Not everyone who hears sound hears truth. Not everyone who hears truth receives it. And not everyone who receives it obeys it. The dividing line in Jesus' teaching is never intelligence—it is hearing.

Paul echoes the Shema in 1 Corinthians 8: "*For us there is one God, the Father… and one Lord, Jesus Christ."*

This is not a departure from Deuteronomy. It is Israel's confession spoken in the light of the resurrection. The early church did not abandon the Shema; they proclaimed that Jesus is included within it.

To confess "Jesus is Lord" is to speak the Shema with clarity—and with consequence.

6. The Question the Shema Still Asks

The Shema is not asking whether God is one. Israel never struggled with that. The question has always been whether God's people are undivided in worship and undivided in trust.

Jesus does not merely repeat the command to hear; He becomes the voice that must be heard. In Him, God's Word is no longer only spoken—it is embodied. Hearing God is no longer limited to listening to a command. It now means responding to a person.

This is why Jesus can say things no prophet ever dared to say: "*Follow Me.";* "*Learn from Me."*; "*Whoever hears My word and believes Him who sent Me has eternal life."*

To hear Jesus is to hear God.
To receive Jesus is to receive the One God Israel confessed.
To reject Jesus is not a failure of information, but a refusal of hearing.

The Shema always demanded a whole life. Jesus reveals what that life looks like. He embodies perfect hearing—perfect obedience, perfect love, and perfect allegiance to the Father. And He invites His followers into that same life.

This is why the gospel is not merely something to be believed. It is something to be heard—and lived.

The question is not whether Jesus has been announced. The question is whether He has been heard.

The WORDS - 39 - Malachi - WINGS

Some words in Scripture feel light at first. Simple. Almost ordinary.
But when you stay with them, they open wide.

Kānāf is one of those words.

A. What the Word Means

The Hebrew word כָּנָף (kānāf) is often translated as wing.

But it also means:

- The corner of a garment
- A place of covering
- An edge or extremity
- A space of protection and belonging

In Scripture, wings are never just feathers. They are places where God meets His people.

B. Wings That Cover

In the beginning, birds were made with wings. (Genesis 1:21)

Later, God commanded cherubim with wings spread wide over the mercy seat. (Exodus 25:20)
Wings covered holiness. Wings guarded presence.

The same word is used for the corner of a garment.
At the kanaf of their clothes, God told His people to wear tassels. (Numbers 15:38–39)

These tassels were reminders:

- Remember My commandments
- Walk in My ways
- Live under My covenant

The edge of the garment became a visible sign of obedience and identity.

C. Wings as Refuge

Scripture often speaks of God's wings.

"Under His wings you will find refuge." (Psalm 91:4)

To come under God's wings is to come close. To trust. To rest.
Ruth was told: "You have come to take refuge under His wings." (Ruth 2:12)
Later, she asked Boaz: "Spread your wing over me." (Ruth 3:9)
It was a request for redemption. For covering. For belonging.

D. Healing in His Wings

Malachi is the last book in the Old Testament. And the last prophesy that he makes is the last time God will speak though a prophet for over 400 years. The prophet Malachi speaks This promise:

"*The sun of righteousness will rise with healing in His wings*." (Malachi 4:2)

The word for wings is kānāf.
Not feathers. But the edge. The hem. The place of covenant.
Many in Israel waited for this. They believed Messiah would come with healing in His kānāf.

E. The Woman Who Reached

A woman came to Jesus. She had been sick for many years. (Matthew 9:20–22; Mark 5:25–34; Luke 8:43–48)
She said in her heart: "*If I only touch His garment, I will be healed."*

The Greek text says she touched the κράσπεδον (kraspedon), which is the fringe/tassel of the garment. This directly corresponds to the Hebrew כָּנָף (kānāf) — the corner/wing of a garment.

She reached for the hem. For the tassels. For the kānāf.
She was not touching fabric. She was reaching for the promise.
Her impurity did not stain Him. His holiness healed her.

By faith she reached out for the one with healing in his WINGS.
Jesus said: "*Daughter, your faith has made you well.*" (Mark 5:34)

F. What Wings Teach Us

God's wings are not far away. They are near.
They cover. They protect. They heal.
To come under His wings is to trust His covenant. To belong to Him. To find life.
The edge of the garment. The wing of refuge. The promise of healing.
All meet in Him.

Blessed are those who come under His wings.